/116 cont./

343 [574] [513] In addition to these dwellings only a few houses have separate buildings, such as, for example, one or, if need be, two storehouses or a small house (yatlĕckwe) in which friends and neighbors sleep when they help the owner for days for the joint work of expressing sugar cane or for the harvest. In the storehouse (kotyāvyat: literally "maize storehouse") only maize and beans are stored, not wheat or garden produce. Fruit, yuca, potatoes, and arracacha are not kept on hand or stored at all, but always merely fetched as needed and eaten immediately. Wheat is tied in bundles below the ears on stalks about 20 centimeters long and hung up under the roof above the fire. Maize and beans may be kept up to two years in the storehouse. For this purpose horizontal cross-sticks are fastened in it, over which the ears are hung, and racks consisting of maize stalks laid close together are constructed for the beans. These racks, too, are hung up, if possible, or at least are fastened quite high above the floor so that the mice (ŭńsa) cannot get to them. In addition, a cat (mĭš) is shut up in the storehouse, if one is available. Stalls for the livestock are unknown.

251 343 [262] [425] [231]

34 In the middle of the village of Calderas, on community land, stand the church (iglésia), the community house (kabĭldeyát), and the six festival houses of the six largest families (Ill. 147 /see p. 264 /). In their construction, they are likewise hip-roofed houses, but their walls are built in the manner of the colonists' houses, /117/ out of vertical posts, on the inside and outside of which bamboo poles or straight branches are tied horizontally. To strengthen the posts the interstices are filled with earth, clay, and, in the lower part, also with stones. The filling is spread smoothly and the wall whitewashed inside and out. Whereas light enters the other houses through the door and the not very tightly sealed walls made of maize stalks placed side by side, light can enter the above-mentioned houses consisting of solid walls only through the relatively small door and the opening of the roof ridge, which makes the interior rather dark.

[373]

/119 cont./

574 would ever enter a house whose occupants were not present. We
576 never succeeded in persuading Victoriano to enter an empty house, although he knew that we were always greatly interested in learning about the interior of houses and their furnishings.

342 The door of the house is only in rare cases a wide board which at the top and bottom on one side runs out into two pegs which turn in a socket, one in the threshold and one in the door-frame. The entrance is generally constructed in the same fashion as the wall (ĩnd), which /120/ consists of vertical maize stalks placed next to one another as closely as possible and lashed by means of bast or a liana to one another and to two horizontal maize stalks. The latter always reach from side post to side post. At the place for the door, the rigid wall is interrupted, and the vertically placed maize stalks, only loosely bound with bast, may be shoved a little to one side, whereby they drag along the ground (Ill. 158 /see p. 270/).

●[231] Dogs, cats, and chickens are kept in the houses, but not pigs, which live out of doors all the time, exactly like the cows, horses, and sheep.

c) Household Implements

Generally the house has only one division into two rooms, the smaller of which is the kitchen, living room, and bedroom, the larger serving as storage and supply room. The wall between these two rooms is likewise only made out of maize stalks set next to one another vertically. In the "large" houses the larger [249] part contains the sugar mill, by means of which undiluted sugar-[404] cane juice may be produced, even in rainy weather. In case
596 adult married sons live in their father's house, a separate com-
342 partment divided off in the same manner is built for these families and furnished as a kitchen, either next to the living room of the parents or -- as in most cases -- on the other side of the
354 house. The hearth area is the family center, and every married
596 woman, in case she is living as a daughter-in-law in the house of the father-in-law, has her own hearth area. The latter has

the simplest possible form

The house

/122 cont./

356 is swept by the women every day with a broom (ctábando) con-
824 sisting of shrubs of the pǎáhga plant. This plant at the same
[825] time drives away fleas. The rubbish is swept out of the house in such a way that even the entrance is clean.

351 All around the house and surrounding it at some distance
417 either a fence is erected or a ditch dug about one meter deep,
● [231] within which the poultry and usually the pigs and sheep are kept.
[137] In Calderas, where, because of the low temperature, bamboo
[313] no longer grows, the fence is made of wood obtained from the natural growth when a piece of land is burned off. Stakes are driven vertically into the ground at intervals of about two meters and the interspaces filled with small tree trunks, branches, and twigs up to a good meter in length, lying horizontally. Climbing over this fence is done with notched tree trunks or bamboo stalks placed obliquely against the fence as a ladder. Similar notched tree trunks also serve as ladders in the houses (Ills. 168 and 154 /see pp. 274 and 268 /).

514 There are no privies. On account of the isolation of the houses, however, it is never difficult for the Paez to find a place off in the brush or in the forest. We never found the paths
264 and the vicinity of the houses soiled with filth. The Paez showed
[412] the same tact in eating and at other gatherings. We never experienced smacking of lips or belching, even though their eating habits are somewhat crude, for, lacking spoons, they are in the habit of simply shoving their food from the plate into the mouth with the fingers.

/123/ 2. Clothing and Ornaments

291 The Paez today wear clothing covering their upper and lower bodies. In ancient times, according to the reports of chroniclers, some of them were said to have worn small cotton cloaks, although the majority of them "went about naked, even in the cold mountains" (cited by Hernandez, 1944, p. 191,
[302] from P. M. Rodriguez, 1684). They were also said to have painted their bodies with color and to have made imprints on them with stamps.

1: Nachtigall --62 E-5 (1952-1953) 1955 SC15 Paez SC15

d) Animal Husbandry

231 Although the Paez keep large livestock, cattle and
233 horses, along with small livestock, they are not livestock-
[232] raisers in the true sense. They neither have anything to do
[492] with the breeding of their animals nor do they utilize their labor
[237] power to any great extent. The utilization of animal products,
too -- especially those of the large livestock -- bears no rela-
231 tion to the existing possibilities. Horses (hímba; stallion =
492 himbapítste, mare = himbaóite) are used least of all, though they
[556] do find use now and then in milling sugar cane. Actually, peo-
ple have them only to have them and to be considered rich.
They are used neither as draft horses in front of wagons nor as
beasts of burden, and only now and then as riding animals, with-
231 out a saddle, by young people. Adult men do not ride, even
484 though the mountainous country, difficult to traverse on foot,
492 fairly challenges one to ride, and the Paez, on their visits to the
markets, see almost all the colonists on horseback. But "we are
accustomed from the time of our forefathers to walk in the moun-
tains," they reply, "and we are much faster on foot than you are
on horseback." They are not wrong about this, and one would
not like to trust one of the Paez horses, degenerated through in-
breeding, to carry its rider on market days 30 kilometers over
232 hill and dale from Calderas to Inzá and back again. Since the
[556] Paez does not demand service of his horses, it is understandable
that only the number of head counts for him and his reputation.
How the horses look generally matters not at all; in no case is
there any breeding selection, nor does a man know anything
about the mating and birth of his animals, but generally finds
out about a new litter only after it has arrived. Gestation times
are unknown. From various parties I was assured that horses,
cows, sheep, and pigs were pregnant "about a year." Castra-
tion of stallions, bulls, and rams is not known; it happens now
and then in the case of boars, with the owner -- no specialist --
cutting out the testicles of the young pigs with a knife.

/140 cont./

231 439 Since the only purpose of keeping horses among the Paez is to have as large a number as possible, it is understandable that they place importance above all on the possession of mares. The birth of a filly is therefore a great joy and everyone would be happy to trade a grown stallion for a filly, "because it again gives foals." Unfortunately this exchange takes place only all too rarely, because the colonists are not interested in the degenerate horses of the Calderun. It is different with cows (kulá; steer = tolő, heifer = novílya). Here the /141/ Calderun breed (black mottled "Holstein" and brown cattle) is healthier and usually also stronger than the cattle of the colonists. Moreover, on account of the somewhat cooler climate, their bodies are almost completely free of ticks and vermin, in contrast to the cows belonging to the inhabitants of lower altitudes, normally crawling with larvae and maggots. Unlike horse meat, beef is eaten, but milk is never drunk, "since the Calderun never have the cows milked." The breeding goal here, too, is the greatest possible number. Thus it would never happen that a cow or calf would be slaughtered. I could not learn of any preference for a particular color, for example, black-white or brown-white, or uniformly all black or white or brown. All are liked equally well by the Paez, since only the number is important. There is no special attachment between a person and his livestock, for no one gives away livestock, either as a birthday, christening, or wedding present. Special names or designations for livestock or pet names are not used.

231 [262] [272] [431] [552]

233 422 231 [554] About half the total number of Calderun cattle and horses graze on the pastures of community land. This means about 40 horses and 60 cattle. The figure shows that only a small number of Calderun families own a cow or a horse. The proportion becomes even less favorable when one learns that there are three rich families who own about ten to 20 head of cattle and horses each. The other half of the large stock, as well as sheep, pigs, and small stock, remain near the houses and seek their fodder there. They may also forage in the uncultivated fields of neighbors; they are prevented by the fences from breaking into the cultivated fields.

[241]

/141 cont./

231 Every member of the family knows every head of its herd
233 of livestock, and the men every head of the large livestock of
422 the entire village. Nevertheless, marks of ownership are used, which, for the horses, consist of branding irons with the first initial of the owner, such as are used by the colonists and may be bought there. The cattle have as marks of ownership small cuts in their ears in the form of a triangle, square, or semicircle, or a corresponding piercing of the ears. Pigs and sheep have the same marks of ownership in their ears.

231 Sheep (píša) are kept chiefly for their wool, though they
236 are also eaten. The total stock of the village, however, is so
[262] small that only every third family on the average owns one or
[422] two sheep. The other families must obtain the wool they need
[437] from the sheep owners in exchange for other things (see under "Trade and Transportation" /see p. 92 /). /142/ Pigs (čúče)
231 are greatly coveted because of their meat, but there are not
[422] enough of them so that every family can own one, only about every second family. Like all the other domestic animals, they roam about freely in the vicinity of the farmyard and must forage for their food. They are prevented from getting into the fenced fields by having a frame made of three sticks hung around their necks.

[343] Stalls for the animals or regular and special feeding or
[232] care are unknown. The owner puts rock salt in the pasture areas for the cattle and horses every Sunday. Occasionally scraps of arracacha or maize are thrown in front of the house for the pigs, which must then forage for them. Chickens (átaly; rooster = atalyepítste, chick = atalyelúčkwe) are now and then fed with
235 maize or peck at the arracacha lying about in the dwelling. To feed baby chicks the woman chews some maize and spits out the
[685] mash for them. Every family has a few chickens, but their number does not grow large because foxes and neighbors are always
[422] stealing those wandering free. Hence the average figure remains
231 at only two to three chickens and a rooster per family. In many
262 houses guinea pigs (fits) run about, living on refuse from the kitchen and, when roasted, prized as a delicacy.

/142 cont./

231 There are dogs (álko) in almost every house. They are supposed to protect the chickens from the fox and the house from strange persons. We never met any really vicious dogs, however. They are all very undernourished and cowardly and, in addition, are of a small, short-haired breed. There are no larger dogs, say, [262] of the size of our shepherd dogs. They must hunt for their food, which consists chiefly of the meat of dead horses, since the people do not eat horse meat. Only very rarely are the remains of human meals tossed to them. Cats (mis) are rare. Only a few families have one. They serve human beings by keeping the [235] house and storerooms free of mice. Ducks (páto) are likewise very [262] rare; we came across only two each in two houses. They are greatly prized as roasts.

Bees (čí'nc) are kept by only a few families. They are smaller than our German honeybees and of a yellowish brown color. There are no special beehives; rather, an old, hollow, but still standing tree-trunk is used. In one case they nested in a house post next to the doorway. Their honey (čí'nc mil) is dark brown, [237] like syrup. Beeswax (čí'nc) is used to strengthen the agave-fiber string with which broken chicha bowls are repaired and fireworks are made.

/143/ e) Hunting and Fishing

224 Neither plays any great role in the economy of the Paez. [433] Moreover, there is no special class of hunters or fishermen. Hunting is practiced only by the men and, for lack of big game, generally extends to smaller mammals, rabbits, monkeys, and to birds. Only in the mountains is it possible to find and to hunt the čái and gwágwa. The former is a kind of deer, so I was told, and the gwágwa a small animal similar to a badger.

The greatest frequency of the hunting trips of a man is about one day a week. Mostly, however, the men go hunting [231] less often. This is done alone with dogs in the vicinity of the [776] houses, whereas a hunting trip in the mountains is generally made by several men, since a man alone is afraid of gělyómp, the mountain spirit.

/186 cont./

[77 Today all children are obliged to attend school in the
797 mission schools, where they are taught the catechism and the
871 Spanish language and must bathe once a day under supervision.
515 The mother nurses her child exclusively during the first six
853 to eight months; only then is the giving of more solid food begun, which, however, does not differ in any way from that of adults, that is to say, the child is given yuca, beans, chicha, brandy, etc., like the adults. The mother suckles the child until the next one arrives, namely, three to four years, and sometimes beyond that, along with the one born next. Every woman who has a child generally also has milk, we were told. Only if the mother should be far away, /187/ for example, on an errand at the market or out fetching wood, may another woman help the child with her milk. In the rare cases in which a woman does not have enough milk to feed her child, she may give it to some
853 other woman, who, however, does not receive anything for it. It
855 may also happen that a family with ten children has become so
[593] large that the food is no longer adequate. In this case the woman may leave one or several children in the care of her mother. If she no longer has a mother, however, she must keep them herself. In case the mother of small children dies and leaves a baby of less than two or three months who still cannot eat any food other than milk, the father looks for a woman who likewise has a nursing baby and who brings up the strange child with her milk for two or three years, until it can talk. Then the father takes it back, and the wet nurse is given a cow as "milk money."

854 Ordinarily the children are carried by the mother. The
482 colored woven belt (táw) and the large shawl (panyelón or séntyatc), in which the child is wrapped and carried by the mother on her back, are needed for this.

857 The games of the children are generally instructive for their
868 later life. The boys go bird hunting with the blowgun (pāt), the plaited stone-sling (ísot), or the elastic sling (kaučéro), or they practice catching each other with the lasso, during which the child
[231] to be caught represents a cow or a horse. The ability of the children, and of the adults, too, by the way, in the use of the lasso is not

/187 cont./

857 great. Handling it for catching cows or horses is regarded as sport,
868 as, indeed, is animal-raising in general. The animals are not easy
●231 to catch, but must really be outwitted. To catch a cow, for example, the lasso-wielder, in the midst of a group of several men or youths, first runs behind a few other cows that are near the cow to be captured. The latter feels quite secure, since the shouting apparently does not apply to her. The men now drive the cows in such a way that they come close to the one being captured; then the lasso-thrower doubles back and throws the rope at a distance of only about three meters. In spite of the short distance, only about every third throw is successful.

524 Two boys' playthings, used with enthusiasm as a pastime of school children, are the top (čúnga) and the hole-ball (hẽnde). The latter (Fig. 36 /see p. 258 /) is a hollowed-out fruit capsule about five centimeters in diameter, with a hole one centimeter in size on the underside. /188/ Exactly opposite this larger hole, a small one is bored. A twisted agave string about 20 centimeters long is drawn through the large and the small hole from below and knotted above the small hole so that it cannot slide out again. The other end of the string is knotted in the center of a small rod about 15 centimeters long, which is slightly smaller in diameter than the hole on the underside of the fruit capsule. In play the string of the capsule hangs down from the rod, half of which is grasped with one hand. With a gentle swing one now tosses upward the capsule attached to the string and tries to catch it with the rod. Beginners seldom or never hit the hole, whereas more practiced persons succeed many times in a row.

[524] The top consists of a small double-conical chunk of wood four to six centimeters high, which boys carve out for themselves and which ends in a small knob on the upper side. A small thorn is stuck into the tip on the underside. The top is set in motion with a string that ends in two loops. One of these is drawn over the middle finger of the hand, the other over the knob on the upper side of the top. From there it is led to the underside around the thorn and then wrapped spirally upward around the lower, conical part of the top. To set it in motion, the top is thrown on the plank floor of the school. The loop fastened to the middle finger

/214 cont./

426 however, so that in the case of a deceased poor debtor, the creditor has usually lost his money. Prescription does not occur. 685 A debt forgotten by the debtor may be collected by the creditor 695 years later, if there are witnesses. The situation is similar for 426 the theft of field crops: If there is no witness, no one can be found guilty. If, however, the witness is known as honorable and not deceitful, the accused is judged guilty, even without a con- 692 fession. There is no statement of confirmation corresponding to 695 the oath; similarly, no one condemned for wrongdoing has the 623 209 right to go to Inzá to the judge. For all misdeeds punished by the [782] cabildo, the capitan and gobernador are the first and last authority; they do not act arbitrarily, however, but rely largely on custom [686] and the opinion of the village. This is especially true if someone refuses several times in succession to take part in public works, but it also comes out -- unfavorably -- if a poor man tries to 623 become wealthy on his own. For example, disputes not infrequently 692 break out among the Paez on account of damage to cultivated 685 fields when the domestic animals of one person have broken into 578 the fields of a neighbor. Now the fences around each field must always be in good condition and put up in accordance with the term of use of the field. A fence for a maize field, which requires barely a year to mature, may be more lightly built than a fence around a sugar-cane field, which requires three years to mature. Then when strange animals break into fields with good fencing, the owner may kill them or at least wound them, for example, by [231] cutting off a cow's tail. The owners of pigs fasten a triangular-shaped frame around the necks of their pigs to prevent them from breaking into fenced fields. If the fence is in poor condition, however, and has not been newly erected especially for the planted field, the owner of the animals breaking into the field is not to blame and the owner of the field may not kill them. Of course, the soundness of a fence is to a great extent a matter of opinion, and it happens not infrequently that the disputants go after each 696 other with machetes and wound each other considerably. The 685 417 /215/ guilty party is then, after an inspection of the fence, punished 681

/314 cont./

105 241 [442] with sowing and harvesting otherwise characteristic of peoples who plant. It is not improbable that they practiced this field cultivation as they describe it for the Pijao. In the story /315/ of the Paez with the ax (No. 16) it is said that the Pijao were not familiar with tools in former times and, accordingly, could not fell trees to lay out a proper burned-off field. In order to obtain fields for their sowing, they were obliged to split the bark of trees with stones. After these were dried, they sowed their maize between the dead trunks.

105 [224] In connection with hunting, economically insignificant today, the hunter is surrounded by a number of prohibitions such as we find everywhere among hunting peoples throughout the world.

[226] Fishing is carried on with poisonous plants at weirs. It took place as a joint fishing expedition of the entire village in the February dry season when the water was at its lowest level of the year. This large annual fishing expedition was called enzte. The time

[233] [556] [232] period of one year was also designated with the same word. Raising large livestock is almost purely a sport or a matter of appearance and wealth. Horses are not used; cattle are slaughtered only for the three large annual Christian festivals (Semana Santa, San Juán, Immaculada).

[773] [441] Among weapons, only the shotgun for hunting is of significance today. The pellet blowgun and the stone-sling are used as toys. In the mythology the latter plays an important part as a decisive weapon in war.

In the handcraft techniques of plaiting and weaving, the use of agave fiber and sheep wool predominates, generally in the form of spun and twisted threads. The carrying bags of agave fiber and the wool coca bags are made by the loop technique; the hammocks, bird nets, berry sieves, and stone-slings by the knot technique. Only straw hats are plaited. The bands of the fiber bags are woven out of agave fibers; the women's belts and the articles of clothing of men and women, out of sheep wool. The weaving method is simple rod-weaving with the linen texture. The women's belts have an ornamental warp formed during the weaving process. The weaving frame is vertical, of the so-called

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

cient testimony, they have their share of physical ailments. Besides itch (*kel*), tumors of several kinds (*kol-sek*, tonsilitis; *kwi*, tumor in the groin), they have original names for smallpox (*hwgwi*), which I was told often rages among them, for diarrhœa (*u-thith*), dysentery (*mewgwi*), and intermittent or malarial fevers (*ya-ya-gwi* in the ancient dialect, *kwi-kwi-ni* in that spoken at the present day).

Of the practices and superstitions made use of in the cure of these diseases I could gain no information, but it is very probable that the Paez still have their own medicine-men.

CLOTHING. PERSONAL ADORNMENT

At present the wool obtained from the numerous sheep kept by the Paez Indians plays the most important part in the clothing of both sexes. I cannot find any direct information on the fabrics used before the introduction of sheep by the Spaniards, but it is most likely that the Paez obtained cotton from the Indians of the Cauca and Magdalena plains, the cultivation and the manufacture of which into thread must have formed one of the principal industries in the latter. I have already referred to the great number of clay spindle-whorls found in the graves and on old dwelling sites throughout the Cauca valley. Judging by these we may feel sure that the former inhabitants were great spinners. On the other hand, the present Paez Indians still weave most of their own clothing, and there is no reason why they should not have done so formerly.

The dress of the men consists of a pair of short trousers (*hiu*), that are evidently a concession to modern civilization. These are made of raw cotton cloth, or of imported fabrics, and reach from the waist to about the knees. Over the shoulders is worn a broad rectangular piece of white woolen homespun cloth, split in the middle in the form of a poncho so as to allow the head to pass through, and hanging free front and back. This is called *tund-atl*, i. e., 'the cloth that binds, or covers.' It is generally worn next to the skin, but sometimes a light cotton shirt, called *atl-petl*, is first put on. Over the *tund-atl* they carry on their left side, hanging by straps that pass over the right shoulder, the coca

/284 cont./

132 gives rise to cold local winds that blow through the valley of the Páez, affecting chiefly the areas of Vitoncó, Suin, Chinas, San José, Mosoco, and also the parcialidad /a territorial division/ of Calderas itself. The variation in temperature is noticeable in these zones sometimes having hot days and very cold nights. Nebulosity is almost constant, especially in the northern zones.

241 Economy.--The topographic and climatic characteristics permit the cultivation of various plants, such as maize, beans, bananas, sugar cane, yuca, arracacha, and gourds in the temperate zones, and in the cold ones potatoes, maize, ullucos, [433] beans, gourds, and cabbage. The produce barely leaves a [439] surplus for trade with the parcialidades and urban centers of [438] Belalcázar, Inzá, and Valencia. The potato crops of Mosoco, Vitoncó, and San José serve for an active trade with the Paez of the western slope of the cordillera, across the Páramo de Moras.

433 Coffee and the production of panela are important lines
245 in the economy of the colonists and also of numerous groups
249 of acculturated natives. The coffee of Tierradentro is con-
177 sidered one of the best in the country, owing to the quality and mildness of the bean.

● 23] /285/ The raising of livestock flourishes among the civilized
437 groups. For the natives it serves for maintaining a barter trade with their neighbors, the white and mestizo colonists.

311 On the whole, native production is relatively scant,
433 giving rise to times of "hambruna" /ravenous hunger/ when
[73] the summers or winters are rather harsh. The workable land lies in the small plains and valleys of rivers and streams, on the alluvial terraces, and on the plateaus. Comparing the size of Tierradentro with that of its arable land, the latter appears scant, a problem that is aggravated by the increase in population and the habitual burning.

101 Population.--Tierradentro is the country of the Paez,
36] who at the time of the Conquest were settled to the north of

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house-plan, the use of nails, plank doors, and even locks and keys to safeguard the dwelling; likewise, whitewashing is not unknown.

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The rectangular hut is the most primitive type of dwelling: tiny and light, crude and totally artless; a two-slope roof, walls of stalks laced together with an /186/ entrance door; an earthen floor; a kitchen in the center, with hides all around it; pouches suspended from the posts; on a three-legged beam, the grinding stone; a smoke-blackened interior; and living intimately with the guinea pigs.

/207 cont./

796 Albacero: The albacero is always behind the fiestero.
539 We shall make him dance.

Fiestero: We shall take chicha and have a good time.

The offers of chicha and aguardiente are repeated.

--Let us go to the slaughter of the little bull.

--And all of a sudden the bull would kill me, replies the albacero, cutting short the invitation of the fiestero. And he adds:

--You do a great deal in taking care of people; you seem to have more. I do not have anything.

--We are not just any family. We are Muse, replies the fiestero.

--What do you want from me that you do so much for me? Asks the albacero.

Meanwhile other men express their thoughts in sentimental and philosophical tones:

--This is our pueblo... We must talk... When we die, we shall not return.

--Because now that we are alive, and on our land, we must see each other often.

The old master of the house interrupts the conversation:

--It is well if you go with us. (Eviuha guechi pikin ustau.)

It is time to slaughter the beef. The fiesteros leave the house of the albacero. The musicians follow them.

XVI

Sacrifice of the Beef

●231 Since the previous day the beef has remained in front of
796 the house tied to a post. Next to it are several piles of long, dry pieces of wood.

/208/ /Illustration appears here./

4:Bernal Villa--40 E-5 (1952-1953) 1953 SC15 Paez SC15

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796 At about ten o'clock in the morning the special guests of the fiestero get ready to kill the beef. They are four. The

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[533] musicians intone the kula kui while other men begin to cut the long, dry pieces of wood into small fragments. Woodcutters, slaughterers, and musicians all begin their activities at once. The wood will serve to roast the maize griddlecakes.

[825] One of the slaughterers gathers the blood in a pan, while another one holds the head and tries to cover the eyes; he believes that if he does not do so, some other cow will attack him when he goes to catch it.

/208 cont./

231 After skinning it, they quarter it following a definite
796 sequence: the lower part of the hind legs (chinda), the lower
192 part of the front legs (kuse), the upper part of the hind legs (himbé), the upper part of the front legs (pala), the tail (mens), the flesh of the neck (chikichichi), the fat (sepo), upper intestine (chunchullo), lower intestine (meto), stomach (tuchi), /209/ trachea (pechita), lungs (mechto), heart (ús), liver
[827] (mechi), the gall (muahi), pancreas (shape)... They are familiar with most of the organs and their names, but not with their specific physiology.

262 Some of the pieces of meat go directly into the pan of
796 "mute," which is boiling and which the workers will eat for
252 lunch; others, to the barbecue where they will get the smoke from the kitchen.

Inside the house, in the fiuhne wala, the women grind shelled maize on two metates to make maize griddlecakes. With maize flour and water they make a dough which various women shape with their hands into circular form. In a separate kitchen, two women and two men are busy roasting them. First they let them harden on a piece of broken earthenware and then complete the cooking in the embers of the hearth. An elderly man gathers those that are cooked into a bag. Another one occupies himself with singing religious songs and praying. The maize griddlecakes are used to take care of the albacero on the following day.

796 This work is performed enthusiastically by the women.
[462] --The days of the fiesta are for talking, says one woman.
[829] --One can live through life only by getting drunk, says
[273] another.

/319/

412 435 563

LAME:

Fams.	Machetes		Shovels		Small Bars		Axes		Spades		Bars	
1.°	..	....	4	16,00	2	10,00	..	....	..	....	..	....
2.	1	12,00	4	20,00	1	6,00	1	7,00	..	....	..	....
3.	2	9,00	2	8,00	1	3,00	1	6,00	..	....	..	....
4.°	2	16,00	2	14,00	1	7,00	..	....	..	....	..	....
5.	3	20,00	4	12,00	1	5,00	..	....	..	....	..	....
6.	2	14,00	2	8,00	1	6,00	..	....	..	....	..	....
7.	3	20,00	4	16,00	4	20,00	..	....	..	....	..	....
8.	3	22,00	2	10,00	1	6,00	..	....	..	....	..	....

SAN ANDRES:

1.°	6	24,00	3	20,00	3	12,00	..	....	..	....	3	15,00
2.	2	16,00	2	6,00	1	7,00	1	4,00	..	....	..	....
3.	1	7,00	..	....	..	....	1	8,00	..	....	..	....
4.	3	15,00	2	10,00	1	5,00	1	6,00	..	....	..	....
5.	2	14,00	4	12,00	1	6,00	1	3,00	..	....	..	....
6.	1	10,00	1	3,50	1	7,00	..	....	..	....	..	....
7.	..	....	..	....	..	....	..	....	..	....	..	....
8.	3	11,00	3	9,00	1	5,00	1	4,50	..	....	..	....
9.	1	3,00	3	9,00	1	10,00	..	....	..	....	..	....
10.°	2	10,00	1	3,00	1	3,00	..	....	..	....	..	....
11.	3	24,00	4	14,00	3	10,50	2	12,00	..	....	..	....
12.	3	20,00	2	8,00	1	2,00	1	8,00	..	....	..	....
13.	3	15,00	1	3,00	..	....	1	3,00	..	....	..	....
14.°	3	19,50	6	13,50	3	15,00	..	....	..	....	..	....
15.°	4	20,00	5	12,50	1	5,00	..	....	..	....	..	....

/The commas in the figures are to be read as points in the translation to English./

Domestic animals

231 The Páez have bovine, equine, porcine, and wool-bearing livestock, turkeys, chickens, dogs, and cats. The guinea pig is the only American domestic animal that is raised in many homes.

231 124 An accurate investigation of the livestock would present serious difficulties, in view of the suspicion of the natives. In the parcialidad of Calderas, information on the subject is almost invariably distorted, whether direct or indirect methods of investigation are employed. Acquiring data of this nature would be problematical even for the mestizo traders with a relatively high standing among the natives and very familiar with them. In our investigating zeal we visited almost all the households in this parcialidad, covering the entire territory on foot. In the shade of thickets, in the fields and pastures, a goodly number of bovines, equines, and wool-bearers are seen grazing. Once in a while one comes upon herds of swine feeding on grasses and roots. In the communal llano of Calderas /320/ about 36 head of cattle ordinarily graze. In all of these households

/320 cont./

231 chickens were not lacking. But it was impossible to obtain trust-
124 worthy information about this wealth. A mestizo trader very familiar with the region estimates that in Calderas there must be no fewer than about 350 head of cattle, a figure that is well
[162] deserving of credit. This parcialidad has approximately 150 families. In the statistical table that we present below 55 families are represented, for many of which the data are incomplete and others have an approximate value, deduced from information by third parties and from direct observation. The statistical tables for the parcialidades of Mosoco, Lame, and San Andrés correspond to reality.

233 Lands intended exclusively for pasture do not exist, with
[311] the exception of that which, on account of its rugged topography and deforestation, covered with grasses that become green again in winter, cannot be used for anything except for pasture, with the risk, of course, that the animals might wander away. In general the animals graze in the stubble, in the communal pastures, in the shade of the brush and thickets. In Calderas, for example, most of the livestock is hidden from strangers' eyes. They eat the branches and grasses that grow on lands that were once fields. In this way they grow wild and shy, but fat and exempt from disease. To catch these animals is equivalent to going on a real hunting expedition in that trained dogs participate, and 10 or 15 men outfitted with their respective lassos and suitably distributed in especially good places for lassoing, detaining, deflecting, or directing the progress of the animal being chased by the dogs. This work is done preferably on Sundays, at the special invitation of the cattleowners, either to brand the calves or to catch a cow intended for trade, sale, or slaughter. When the work is done, a good amount of chicha is consumed. Only the livestock that grazes on the communal llano is visible to strangers and relatively tame.

232 Everyone prefers females for reproduction. The males
439 are consumed, sold, or traded for young females and, rarely, for
231 other articles. Often there is a lack of breeding bulls. In such cases the cows do not calve and are regarded as sterile, a fact that is duly exploited by the white and mestizo traders in order to

propose "trades"

/320 cont./

231 propose "trades." Traders who are interested in a cow, once
439 they have located the true /321/ owner, assail him with proposi-
tions for a trade. They offer young, fertile heifers, smaller
in size and usually thin. In exchange, they obtain a large and
231 fat cow. The profits are more than 200%. Before handing over
439 the animal, the native invariably requests a bottle of aguardiente
789 and pulls out a few hairs from the left eye or lower leg of the cow
[782] as an offering to the Duende /ghost/, the virtual owner of the
lands and animals and potentially the protector of their multi-
plication. Likewise he blows chayuts (Scutellaria racemosa Per.)
on the rope with which the cow will be led, so that it will not
create difficulties along the way. There are frequent statements
by whites and mestizos, cattle traders, to the effect that, when
this requisite was not met, the cow stopped halfway on the
journey and could not be budged by any human power. Then it
sufficed to blow at the rope with chayuts to make her move again.
How can this be explained? The persons relating the story re-
231 peatedly ask.

262 Occasions for the consumption of cattle are mingas, re-
[796] ligious fiestas, and, on a small scale, the post-matrimonial and
[527] baptismal "cuidos" (courtesies for the sponsors). The meat and
[281] the skin are both used. The latter is not tanned, but dried in
[234] the sun and used as a sort of mattress for sleeping. The milk is
not used. When they sacrifice a head of cattle that comes from
262 "wild" places, such as bogs, lagoons, or montañas, they take the
782 precaution of calling the Tẽ eu. He orders them to take a small
756 piece from each organ and to put a little blood on a reed. He
231 wraps all this in a leaf, puts a sprig of contento (chayuts) on top
of it, then goes toward the east, and, in a spot determined by
him, leaves the bundle, taking care always to put it to the left
of things such as trunks or rocks. This placement does not have
any special ceremony associated with it; it is not accompanied
by prayers or the blowing of medicines, and it does not take
place at a specific time. It is an offering to the Duende which
is performed before consuming the meat, the primary purpose
of which is to please him.

/321 cont./

231 [796] [533] The slaughtering of the head of cattle for consumption at religious fiestas is accompanied by music (1).

1. Bernal Villa, S. "La Fiesta de San Juan en Calderas, Tierradentro /The Fiesta of San Juan in Calderas, Tierradentro/," p. 208.

[232] Of the equine livestock, they also prefer the females for 492 484 reproduction. Horses are used for the milling of sugar cane, for the transport of loads, for long journeys. Many own saddles, [249] /322/ although generally deteriorated ones. Women never ride [482] on horseback. On long journeys the woman walks with a heavy [562] load on her back, while the man rides without carrying anything to hinder him.

231 The horses of the Páez are small, but very hardy and suitable for the rugged and difficult roads. They do not own mules or [754] donkeys. In Calderas it is said that someone brought a donkey [789] for the purpose of producing young mules, but the envious ones (sorcerers) cast a spell on it and killed it. Nor do they own goats, which they regard as very thievish and destructive.

In the houses they raise guinea pigs, chickens, and turkeys, and, on a smaller scale, ducks. Furthermore, dogs, [422] cats, and hogs are also raised. The former belong indifferently to men or women, while hogs and dogs are the exclusive property of the men.

The scant care given to domestic animals is worthy of note. There are no corrals of any sort, nor special caretakers [233] for the animals. Cattle are commonly left to fend for themselves in the pastures, and only every 15 days, or, more frequently, once a month, are they rounded up by their respective owners to [232] check on their existence or multiplication. They know about the need to give salt to cattle, but this article is supplied in small quantities and at very long intervals. Most of the animals of Calderas go to a small spring of brackish water in Tumbichukue. Among the other domestic animals, only the chickens, turkeys, and guinea pigs are fed regularly with grass, maize, manioc, and

/322 cont./

231 arracacha. Dogs, cats, and pigs live, the first on kitchen refuse, the second by hunting mice, and the last on grasses and roots from the thickets. They are not familiar with breeds of cattle, hogs, and sheep. Only the guinea pig is regarded as American, while the other animals are said to be genuinely Spanish.

[236] Sheep seem to have emotional value because they provide the wool for people's clothing. They are kept with affection and rarely sold or eaten.

Dogs also seem to have emotional value because of being the guardian of the houses and fields. In addition, they have symbolic value: they are the iron curtain, the protective barrier against the dark memory of the Pijao. If the latter were to reappear again, the natives argue, they would not be able to approach /323/ the houses, because dogs live there, which would inspire fear in the Pijao, for they are so dangerous for them that mere contact with their footprints or their hair would kill them. In the legends and tales there is frequent reference to these defensive concepts. The dogs have special names: Guagás (white), kuchi (black), salgento, pitán, policía. Dogs that eat sheep are invariably killed with a shotgun without previous consultation with the owner.

[552] [685]

[262] [252] [782] [755] Guinea pigs are the favorite food of children. They kill them by strangling them and eat them boiled. These animals are not used as offerings to the Duende. Nor do they serve as presents for friends or relatives. They are also used to combat mental illness by covering the patient's forehead with the entrails of the still living animal.

235 [554] [262] [432] They "cuidan" /show special attention/ to favorite persons with chickens and eggs. They have mingas with turkeys. Eggs are consumed, but in general they are sold.

They use the honey and the wax from the hives of wild bees.

222 237 [757] The honey, they say, is good for persons who suffer from "cold." With the wax they soften hide lassos, and they occasionally use it for illumination. Domestic hives do not exist.

231 Wild animals, such as parrots, chicaos /a kind of bird/, squirrels, and micos, are never domesticated.

/323 cont./

231 There are no animal "pets," and none of the domestic animals serve as playthings or are regarded simply as "pretty." They all have a utilitarian purpose.

[556] The possession of domestic animals is a symbol of wealth. The owner of large tracts of land does not regard himself as rich, while the one who has domestic animals does.

231 435 438 There are commercial transactions with animals among the natives. The prices are very low. "The Indian is poor," they say, "he has no silver." For this reason, animals that among the whites would bring 200 pesos or more are sold among the natives for half the price or even less.

233 232 [246] This state of affairs hardly exists among the natives of the parcialidad of Mosoco. There are already ranches dedicated solely to livestock-raising. Some are planted with pasture grasses, especially poa. There is a marked tendency to improve the livestock, in quality as well as quantity. They know the excellence of the Norman and Holstein among the cattle and the Merino among the sheep. They have special breeds of hogs and chickens. Many /324/ own mules and splendid riding horses. Commercial transactions involving animals bring a just price even among the natives themselves. Some of them are marvelous traders. They still retain the practice of making an offering to the Duende when slaughtering cattle or pigs. On the savannas of the Paramo de Moras the natives have magnificent herds. Livestock-raising in Mosoco is thus an industry at the height of development that deserves full attention on the part of the authorities.

231 [232] [438] [782] [233]

23 [128] In the statistical table that we present below one can observe the expansion of the livestock industry in Mosoco and compare it with those of Lame, San Andrés, and Calderas. The owners are natives, except for the whites and mestizos marked with an asterisk.

/328 cont./

388 began to use other types of raw materials. The death blow was
43 thus given to the only home industry of the above-mentioned regions. Wax is still gathered, but the price for an arroba in Silvia does not reach eight pesos. There is no longer any profit.
388 The Indians go on using it to make candles for household con-
[373] sumption and above all for illumination at religious fiestas. We
[796] have described the methods of gathering, extracting, and manufacturing laurel wax in the work entitled "La Fiesta de San Juan en Calderas, Tierradentro /The Fiesta of San Juan in Calderas, Tierradentro/," published in the Revista Colombiana de Folklore, Number 2 of 1953.

/329/

Mingas

476 The minga is the most widespread form of labor among the
461 Páez. The natives can work for themselves alone and are excellent laborers. But the task would demand more of their time
[464] and effort. Thus, the minga serves to prevent "boredom" during the work, to gain time, and to provide a labor force which would otherwise be hard to obtain.

476 The minga then is a co-operative system of labor whereby the interested party invites a specific number of acquaintances to perform a job, duly rewarding them with food, drink, and coca. "Communal work for any particular individual is truly loaned labor, with obligatory recompense," says Hernández de Alba /cited in English/.

476 Indispensable articles of reward are meat, chicha, and, in
554 nearly all the parcialidades, coca. The incidence of the mingas is thus almost in direct proportion to the possession of domestic
● [231] animals. Those who lack such stock, that is to say, the poor according to the concepts of Páez culture, work alone or in the company of their sons, if they have any.

476 In the course of the cultivation cycle the following mingas
241 are held: to fell the trees (clearings); to pile up the wood that remains after the burning and to cut stakes for the fence; to build fences; to do the planting and weeding.

In Calderas a minga for clearing is carried out in the following way:

/346 cont./

466 given to him. From the harvests of maize, frijoles, and
427 arracacha the owner receives one bag (approximately half an
[241] arroba) of each product, and one or two bunches of the plantains.

●231 He says that the hacienda owner has permitted him to raise
427 animals, but he has none, because he spends more time working
466 on the hacienda than in his own house. He says that he owned
[235] some 20 sheep, but is finished with them. Now he has only eight chickens.

427 The informant is the son of another tenant farmer and
466 grew up on this very hacienda. He has owned the house in which he now lives for 18 years. He has not signed any kind of document with the owner and has not been bothered by him about the possession of the house, but rather, on the contrary, has been urged by him to repair the house. In exchange for the use of the house and the land he is obliged to pay three days for rent
[465] per month, eating his own food and using his own tools. On the other days of the month he works for the same owner for daily wages, earning two pesos a day, excluding, of course, the days of religious or national holidays. Each week he re-
[452] ceives 12 pesos. From the owner he buys maize, manioc, and frijoles on credit, which is immediately deducted in labor. The owner only gives him salt and bananas. The panela comes from what he produces.

466 Since the informant specializes in milling and the making
427 of panela, he ordinarily does nothing else. His work begins at
257 six in the morning and ends at ten at night. He is assisted by his
[463] wife, who earns one peso a day, a deaf and dumb son who earns
[512] nothing, and another son who carries the cane to the sugar mill.
[465] This one is married, is also a tenant farmer, earns two pesos a day, and has a separate clearing. His wife does not help in the work because she stays at home caring for the house, looking after the children, and weeding the garden and the clearing.

427 At the mill he works even on Sundays at wrapping panela,
257 a task that cannot be neglected. Ordinarily he spends two weeks
461 at the mill and has the following one free (without pay) to rest,
466 to look after his own field, or to hire out his labor to anyone who

262 /351 cont./
[234] settlement and when they are dragging down /352/ the timber;
[237] the milk is not used, except in Mosoco, where we have seen
[534] that it is really consumed.
[342]

The Calderunos say that sheep are eaten frequently in the
● [231] temperate regions such as Avirama and San Andrés, but few are consumed in Calderas; some say that sheep give wool for clothing, "Why eat them, when they provide ponchos," and others state that to eat mutton brings bad luck, because it would be like eating one's papa.

262 When there are visits by "elders" such as compadres, older
574 brothers, fathers-in-law, or own fathers, they are entertained ("cuida") with dishes different from the ordinary ones, based essentially around barnyard fowl and eggs. If there is meat, a large piece is cooked. The compadres, in turn, bring as a gift griddle-cakes (about 15), eggs (about 10), and frequently chickens.

262 There is no special diet for children; they eat exactly the
846 same as adults. There are differences of diet according to sex only when the woman has just given birth. Then, she is given ground maize, arracacha, manioc, ripe plantain, laying hens ("these
[261] are nice and fat"), and mutton. The mejicano is proscribed for them, because it brings cold into the stomach and gives much pain; onions, because they cause a stomach ailment and rot the in-
[844] testines; pork and the fríjol bueno for the same reason. Peppers are also taboo for parturient women.

262 For hard labor, it is regarded as good to eat mote, with
263 cabbage, fríjol bueno, and well salted, because it gives strength for the daily activities; if one eats the same thing (" a good dish"), but without salt, they say that one is already hungry by the middle of the day.

262 Foods regarded as aphrodisiacs are "sango," prepared with
932 finely ground and sifted maize, and raw eggs.

261 Of the foods that they eat, they believe that chicha and water are transformed into blood, and the maize, potatoes, frijoles, and arracacha into flesh.

To gain weight, they believe that it is necessary to eat and not to work, rather than to follow a special diet.

/357 cont./

261 that is provided by having what is to be consumed. An abundance
594 of guarapo and maize undoubtedly gives them great gratification. When these products are abundant the religious fiestas, mingas, and "entertainments" are good, the natives say, and they describe at great length the incidents as they unfold.

178 But, in spite of the fact that the work capacity of the in-
241 dividual is acknowledged, that the possession of domestic animals
433 lends a certain prestige within the group, and that the abundance
[554] of food and guarapo brings gratification, the agricultural cycle
[231] remains stationary within the lineaments of time, of the systems of labor, and of the quantity of seed. They produce essentially
178 for consumption. The stimulation of prestige does not exist. In
433 many parcialidades, the habits of a capitalistic economy are openly
[754] combated by the sorcerers (32). Nevertheless, we have already

32. Bernal Villa, S. op. cit., p. 256.

had the opportunity to state that the introduction of the cultivation of coffee (temperate zone), the development of livestock-raising and of the cultivation of potatoes in Mosoco, and the creation of settlement areas in the very heart of the native parcialidades are rapidly modifying all of the institutions of Páez culture. The family economy of self-provisioning and of small barter operations is changing perceptibly into a purely money economy. By the same process the routine monotony is disappearing from production and is being replaced by new techniques of work, a greater quantity of production, and a greater volume of trade.

434 In the parcialidades of Mosoco, Lame, and San Andrés, we
121 made an investigation of familial income and expenses /358/ for
124 the year 1953, on the basis of questionnaires prepared by the Comisión de Planeamiento de la Seguridad Social Campesina of the Ministerio del Trabajo, questionnaires that were filled out by us for the said commission with reference to Tierradentro.

/365 cont./

177 For our outline of acculturation, we understand by diffusion
[121] achieved cultural transmission, and by acculturation cultural trans-
[127] mission in process, terms expounded by Professor Melville J. Herskovits in his book, El Hombre y sus obras /Man and his Works/.

Within Páez culture there is widely diffused, to the point of constituting an integral part of the cultural body, the following economic elements of alien origin and, more concretely, of European origin:

[231] All of the domestic animals with the exception of the
[137] guinea pig, bananas, sugar cane (the variety known as "criolla"), wheat, barley, garlic, coffee, peaches, apples, and oranges, the agricultural implements, the hydraulic mills, sugar mills, the guadua bamboo, and some varieties of pasture grass, such as orejuela /Alchemilla pectinata/, kikuyu, and poa.

177 Throughout the pages of this work, we have emphasized in
361 particular the cultural developments in process, that is to say, the
563 phenomenon of acculturation. It is obvious that this phenomenon has appeared, with greater or lesser intensity, in those parcialidades where there have been created areas of settlement, within which a specific number of "white" families have settled. But the intensity of the acculturative phenomenon does not rest merely on this fact or on the number of families who live by the norms of Western culture. San Andrés, for example, had its settlement area established for all practical purposes in 1928 and now reckons with more than 20 "white" families, with its nearness to the settlement of Inzá, and, for nearly 15 years, with the Parque Arqueológico of Tierradentro, to some extent a tourist attraction, and yet the process of acculturation is minimal and cannot be compared with the intensity of the same phenomenon in Mosoco, where the settlement area /366/ was created in 1923 and where
177 nowadays there are not more than 12 families of "whites." In
[487] Mosoco there is another factor: the riding path that joins the
[491] municipio of Belalcázar with that of Silvia, a road that has existed since pre-conquest times. Mosoco has been and still
[628] continues to be the mandatory stopping place. In addition, this parcialidad has had intensive contacts with the Guambiano group and the Páez group from the other side of the Cordillera, who are more acculturated.

Hernández de Alba E-5 (no date) 1948 SC15 Paez SC15

from the *Páez*, the *Páez* from the *Pijao*, the *Andaqui* from the *Tama* of Bajo Huila.

This extremely varied habitat offers a great range of food resources and of possibilities for agricultural crops. In the high, cold mountains and altiplanos, between 2,500 and 3,000 m. (about 8,200 to 9,800 ft.) elevation, where the mean temperature is 11 to 15° C., the principal crops were potatoes (*Solanum andigenum*), ullucos (*Ullucus tuberosus*), and cubios (*Tropaeolum tuberosum*). In the medium zone, between 1,600 and 2,500 m. (about 5,200 to 8,200 feet), with a temperature of 15 to 20° C., the main crop was maize (*Zea mays*), but arracacha (*Arracacia esculenta*), quinoa (*Chenopodium quinoa*), and sweet potato (*Ipomoea batatas*), were also cultivated. In the low, warm zone between 500 to 1,600 m. (about 1,600 to 5,200 feet), with a temperature of 20 to 28° C., the main crops were maize, sweet manioc or yuca (*Manihot utilissima*) and beans (*Phaseolus vulgaris*).

The cold lands also produced in addition to these principal crops, maize, squash (*Cucurbita maxima*), wild fruits, birds including ducks (Anatidae), doves (Columbidae), guans (*Penelope*), mammals such as the spectacled bear (*Tremarctos ornatus majori*), and other small, wild beasts like the armadillo (*Dasypus novemcinctus*), guaratinajo (*Dinomys branickii*), guatin (*Dasyprocta fuliginosa candelensis*), and small fish from the rivers and lakes. The guinea pig (curí or cuy, *Cavia aperea*), which is prolific in all the climates, was the only domesticated animal and is an important source of food of the modern Indians.

The inhabitants of the medium, humid zone were more favored by nature in that crops grew faster and in greater variety. In addition to the plants named, they grew achira (*Canna edulis*), auyama (*Cucurbita verrucosa*), beans (frijoles), and peanuts (*Arachis hypogaea*). Among the great variety of wild foods were fruits, granadilla (*Passiflora ligularis*), guayaba (*Psidium*), guama (*Inga* spp.), avocados (*Persea Americana*), papaya (*Carica papaya*), guanabana (*Annona muricata*), and chirimoya (*Annona cherimolia*), and such animals as deer (*Mazama rufina*, *M. gualea*, and *Odocoileus virginianus consul*), rabbits (*Sylvilagus fulvescens*), guinea pigs, various rodents, and large birds, such as chachalacas (*Ortalis*) and guans (*Penelope*).

Additional foods of the low, warm regions were sweet potatoes, beans (frijoles), and yams (*Dioscorea alata*); such fruits as pineapples (*Ananas sativus*), papaya, custard apple (*Annona squamosa*), cactus fruit (*Opuntia* spp.), and plantains (*Musa paradisaica*); and large fish from the rivers.[4]

[4] The scientific names of the plants were taken from Cortés, 1919. The mammals were tentatively identified by Dr. Remington Kellogg, of the Division of Mammals, U. S. National Museum, and the birds by Dr. Alexander Wetmore, Secretary of the Smithsonian Institution.

7:Hernández de Alba E-54(no date) 1948 SC15 Paez SC15
Moguex

SUBSISTENCE ACTIVITIES

241 **Farming.**—The main subsistence of these tribes was and still is based on the cultivation of potatoes, which grow in great quantities in the higher portions of the territory known as Tierradentro, and maize, which is acclimated to the temperate and cold zones. There are three varieties of maize: sweet, soft, and hard. Additional crops were and are yuca or manioc, sweet potatoes, auyamas, ullucos, purutos, frijoles, arracacha, and various other vegetables, and a variety of fruits, including bananas, guayavas, avocados, papayas, [178] pineapples, and passion fruit. Today the *Páez* and *Moguez* are be- [433] ginning to grow wheat, coffee, which is an important item in their [273] economy, and sugarcane, from which is made a coarse sugar and molasses for their fermented drink, guarapo.

241 The men and women of each family generally cultivate the family 476 plot, but for large-scale maize or coffee planting, and for cultivation of the lands of the Church or saint, they work communally, and have meetings called "mingas." Communal work for any particular [782] individual is truly loaned labor, with obligatory recompense. The [273] beneficiary must feed his helpers, generally sacrificing a pig and preparing great quantities of chicha for the libations and nocturnal dances after the work. All adults must participate in working the Church lands, but each brings his own food.

241 Implements of cultivation are the digging stick, or macana, for 412 making holes for planting, machetes and axes for destroying vege- 407 tation, and picks and shovels for removing earth, except where re- 492 placed by plows pulled by animal traction.

231 **Domesticated animals.**—Domesticated animals include chickens, [177] turkeys, some pigs, dogs, and a few horses and cows. All but the turkeys are of European origin. These animals are rarely sold or killed for food, except for feast days, magical ceremonies, meetings, [43] and visits of relatives, friends or distinguished White men. But [25] sometimes the Indians buy meat in the weekly market and hang it over the hearth, where it is preserved by the smoke.

574 A custom which has persisted since the beginning of the Colonial 431 Period is that of always giving a guest the "camarico" or "cariño" (affection), a present varying from an egg to a chicken, together with some potatoes, vegetables, and coffee beans.

262 Formerly, meat was obtained from wild rather than domesticated 136 animals—boars (zaínos), guaras, guatines, birds, and guinea pigs, the 231 last being true domesticated animals kept in some numbers in the native houses.

252 **Food preparation.**—Food was cooked in pottery ollas, but metal and [415] enamel ware is now often used. The *Páez* make "mute," a soup of [177] boiled maize, cabbage, squash, and potatoes, and "cocido," a soup